2:Seligman & Seligman E-5 (1909-1910) 1932
FJ23 Shilluk FJ23

when the mosquitoes are really bad the cattle are tied for the night in the open, generally in the centre of the village. Fires of dried cow-dung are kept smouldering all night, and the herdsmen smear themselves with the ashes. In the dry season when the grass gives out the young men and boys drive the cattle long distances to fresh pastures; the Shilluk of the White Nile cross to the eastern bank, those of the Sobat migrate to the lagoons to the south of Sobat.

Fish are speared and trapped, and the hippopotamus, the flesh of which is greatly esteemed, is harpooned. The Shilluk, who are by no means expert trackers, hunt by surrounding an area and spearing the animals as they attempt to escape from the contracting circle, but game procured in this manner plays only a small part in their diet.

The Shilluk are excellent craftsmen. The thatching of the royal shrines and those of Nyakang is perhaps the best in the riverain portion of the Sudan, and this applies equally to their iron work, though they do not extract the metal from the ore but obtain it by trade—formerly from the Dinka, now from the white man. Their spears are the best that we saw in the southern Sudan. There is no special group of smiths, and iron-workers are not despised. They make good but not remarkable pottery. Their dug-out canoes are necessarily small, as the only wood is the *doleib* palm (*Borassus flabellifer*). In the north, where other wood is available in small quantities, the sides of the canoe are commonly heightened by built-on strips; possibly this practice is modern, but it is not absolutely new, as we noted it more than twenty years ago. Besides canoes, the Shilluk make small rafts of ambatch which resemble the reed rafts of the ancient Egyptians.

Regulation of Public Life

The Shilluk king is absolute head—temporal and spiritual—of a state whose territory is divided into a number of provinces, each administered by a chief directly responsible to the sovereign and acting as his proxy. We are indebted to Mr. Heasty for the following account of the areas into which the country is divided. The two main divisions are Lwak and Gar. The former comprises all the country south of and including the capital Fashoda, with its provincial capital Kwom, and here resides one of the great territorial chiefs mentioned

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

[facing p. xxiv]

1. The Goldencrested Crane, the most beautiful Bird in the Sudan
2. Shilluk Dug-out
3. Typical Shilluk pose. In the background a killed crocodile
4. Young Warriors with Clubs and Spears
5. The Marabou-stork

136
516
516
411
291

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

321

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

281

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

283

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS

501

Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

[482]

MUSICAL INSTRUMENTS

534 281 322

Their musical instruments are small and large drums, a stringed instrument called *tom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *tom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wettening these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

323 [462] [415] [276 531]

POTTERY

Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

The people go to cut boats, boats for the king; and the people cut them, and bring the boats, all the people come (with the boats), and when they approach the village, the chief is called; the boats are put before him for examination. He looks at them, and seizes some, saying: "Take these boats!" They are taken, then he says: "These belong to the king"; they are hewn (carved), are sewn together, and after that they row them to Fashoda.

29. Provinces of the Shilluk country beginning from south.

1. *Tūnḷ*
2. *Ńɛ̀jwɔ̀dɔ̀*
3. *Dɛ̀ńḷ*
4. *Dɔr*
5. *Ńɛlbwɛ́k*
6. *Wɔ̂bɔ̀*
7. *Dyɛ̀l*
8. *Fɛ̀ńlkɔ̀ń*
9. *Aryɛ́kɛ̀r*
10. *Agunjwɔ̱k*
11. *Ajɔ̱gḷ*
12. *Fɔ̂kɔ̀ń*
13. *Obàyàbwɛ́jɔ̱p*
14. *Obai-Dɛ̱gḷ*
15. *Aɖiɖeaǹ*
16. *Fɛ̀ńidwɔ́ń*
17. *Owɔ́ɔ́kì*
18. *T̲wɔ̱rɔ́*
19. *Awɔ́u*
20. *Dur*
21. *Adɔ̱dḷ*
22. *Dɛ̱̀t*
23. *Aɖɔ́kɔ́ń*
24. *Awɔ́rɔ́jwɔ̱k*
25. *Kwɔ̱gḷ*
26. *Obwɔ́*
27. *Mɔ́lɔ́kɔ́l*
28. *Famɔ̂t̲*
29. *Ogɔ̱t*
30. *Wɔ́u*
31. *Fɔ̂dɔ̀t*
32. *Fɔ́t̲ɔ̱u*
33. *Bɔ̀t̲*
34. *Ńɛ́ńɔ́rɔ̱*
35. *Bɔ́l*
36. *Fɔ́bɔ̂r*
37. *Bɛ́ɔ́*
38. *Agɔ̱dɔ́*
39. *Yɔ̀ń*
40. *Lɔ̱l*
41. *Kwɔ̱m*
42. *Pɔ̀chɔ̂dɔ̱*
43. *Agwɔ̱rɔ̱*
44. *Ńegɛ̀r*
45. *Gɔ̀lbɔ́ńɔ̱*
46. *Fɔ̀ɖeɔ̀ń*
47. *L̲ɛ̄mɔ̱*
48. *Kɔ́ɖɔ́k*
49. *Gɔ̱lɔ̱*
50. *Kwɔ̀chɔ̀ń*
51. *Alɔ̱l*
52. *D̲ɛ̀twɔ̱k*
53. *Bɔ́rlɔ̱k*
54. *Mɔ̂l*
55. *Abyɛ́ɔ́ki*
56. *Ogɔ̱n*
57. *Fɔ́ńlkɔ̀ń-Otɔ̂gɔ̱*
58. *Ńɛ́lyɛ̀ch*
59. *Aɖɛ̀ɔ̱ɖwɔ̱ɔ̀*
60. *T̲ūrɔ̀*
61 *T̲ɔ̄mɔ̱t̲*
62. *Akùruwɔ́r*
63. *Abúr*
64. *Mɔ̂ɔ́ɔ̱*
65. *Mwɔ̀mɔ́.*

The Clans or Divisions of the Shilluk People.

The Shilluks are divided into a number of clans or tribes, each of which is traced back to a common ancestor. In most cases this ancestor is a man, but some of the clans claim descendency from an animal.

The following names of the clans and all the remarks added have been procured by *Reverend D. Oyler, of Doleib Hill,* who collected them from an assembly of natives, and had them afterwards examined by some Shilluk men who

27: Munro U-5 (1918) 1918 FJ23 Shilluk FJ23

he accepts, and we are informed that one cow, one bull and five spears have been offered and taken. Further I was told that the messengers carry straws symbolical of the above offers (the common practice of Shilluk accounting), but this I cannot vouch for, as we could not see it. When the amount has been fixed, Nyakang appeared to advance steadily and rapidly, only making one sharp rectangular turn in our direction, and as I understood that Nyakang's people could hold to ransom (in cows) any one whom they caught, I made a slight alteration in my position.

At this moment from the side some seventy or eighty of the Ret's wives came dancing towards Nyakang's army holding their hands out palm upwards and chanting *ya bia, ya bia* "come come".

The Ret's army now moves rapidly forward to the khor. I saw in front a small black bull, across which the Ret is said to step before crossing the khor. Tradition states it is important for the new Ret to cross this khor dryshod. As there was still water there, Fafiti was taken across in his toror (Shilluk boat), but owing to the crowd I could not see this. Just as the army gets to the khor, there is a sudden headlong flight by every one, due to the right possessed by the Kwa Mal of flogging any one that tarries or delays crossing the khor with the Ret. The Kwa Mal apparently used their whips with good effect, and soon the whole army was across. For this service Fafiti gives the black bull to the Kwa Mal.

I could not distinguish Fafiti, who in accordance with custom was dressed in the ordinary Shilluk lau (cloth) and with a dingy red and yellow turban on his head. He was holding by his hand a tiny girl brought by the Kwa Okel [1]. In front of him came the people of Kwa Okel dragging forward a white bull tail first. The two armies then meet. Nyakang and

---

[1] Kwa Okel. Founded by people that Nyakang found in the Shilluk country. They help in building the house of Nyakang when a king is crowned. They give one of their daughters to the king. The girl is known as Nya Kwer (*i. e.* a girl of the authorities, girl of taxes).

They are sometimes identified with Kwa Kelo — a section founded by Okelo a servant of Nyakang who taught the Shilluks how to prepare the mud for the Tuki (hearth stones). Another tradition states that Okelo was a Nuba, whose sister was married by Nyakang (cf. Westermann, p. 129 et seq., lists of clans made out by Rev. D. Oyler, of Doleib Hill).

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

Immediately every dog in the district is awake and alert and the peace of the night is shattered by a cacophony of furious barking. In the mission we thump our wet pillows and call down blessings on the dogs and the hyena. Eventually quiet is restored as the hyena's howls die away in the distance. The village sleeps.

Such then, in brief, is a description of Shilluk village life, yet our understanding of these people would be very incomplete without a more detailed picture of their activities, their work and their play. To them, as to most of the inhabitants of the continent of Africa, the common saying, 'to work like a black', is scarcely applicable, for the Shilluk is no fonder of work than the next man, and he is not one of those restless individuals who are never happy unless busy with hand and brain making and mending and improving. Yet there are times when he must bestir himself, for he is essentially self-supporting. From soil and river he must provide himself with what he requires for food and shelter, and beyond this bare minimum of subsistence he must strive to get something more which he can sell or exchange for a cloth for himself and his wife, for a handful of salt and a drop of oil. If his labours yield no such margin, he may have to offer his services to the mission or the trader to earn the money to procure what he cannot provide himself. The Shilluk is, and indeed has to be, a man of all trades. To get the grain for his food he must farm the land, and although his methods of husbandry may be primitive, he is expert in the traditional way of farming. In fishing he is skilled in the use of the net, harpoon, spear and fish trap, and gets the best results possible from these methods. His house is neat and strongly built, and, according to one missionary of wide experience, is among the best thatched of all African houses. To cross the Nile on his fishing expeditions he must have a boat of some kind, and from a light, cork-like wood called ambach which grows plentifully in the Detwok area he constructs a beautiful, unsinkable canoe, light enough to be carried by one man, yet able to carry three people in perfect safety. To roof his house and make fences around it he uses the

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

Sacrament he was receiving. He was not unmindful of my needs and sent word that food was to be prepared for me. I was taken into another house—a very special one into which few but the king and his queens enter. A woman brought me a skin to sit on and then, on her two knees, presented me with roasted maize cobs and native beer. I was in very great need of a drink for though we had waded through lots of water we could not drink it; if we did, dysentery was sure. This special house contained a very fine collection of animal skins and also the spear of Nyikang, a thing most sacred to the Shilluk. There also was a stick on which were recorded the years of the king's reign. I was sent a wing of a saddle-billed stork to use as a fan and these are, as a rule, reserved to the king himself.

At two in the afternoon I said good-bye to the king who made me a further present of a goat, and I set out for home. King Joseph, as he was now, had very thoughtfully ordered an ambach canoe to be brought so that I could cross a very deep swamp on a path that made our journey much shorter. I was feeling very tired, and every mile my feet felt like lumps of lead—the last mile seemed very long. But I arrived home about five o'clock and I announced in church the good news that the king was baptized and all the Catholics of the mission rejoiced. There were no hostile remarks from pagans that I ever heard of. King Joseph, formerly Papiti, died on September 22nd.

By King Papiti's express wish the customary temporary interment was not proceeded with, and on the night of the day following his death, he was taken to his own village of Pareth Papiti (Village of King Papiti) and there buried. The traditional funeral dances were held in his honour, but took place much earlier than usual, only about six weeks after his death.